601 /163 cont./
614 Bejkári
615 to
Petároague
denominate with the term Pajké-Ró

Uejsári Téroague

Majároague
denominates with the term Yeé Párame from

Utíwiague
to
Aúwuewague

Majároague
denominates with the term Nijiá

Uejsári Téroague

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SUMMARY:

The most notable characteristic of Tukana /Tucano/ society is that all its members form one great family by means of the fictitious extension of kinship ties, creating patrilineal sibs that have the character of castes. In this sense, the /164/ members of the superior castes denominate the inferior castes Nijiá or Pajké-Ró, while the members of the inferior sibs denominate the members of the superior sibs with the terms Mamí or Yeé Párame. It is to be noted that the sibs that denominate the inferior sibs Pajké-Ró denominate one another among themselves with the terms Mamí or Nijiá, according to whether they are superior or inferior castes, and that the sibs that denominate superior sibs Yeé Párame denominate one another among themselves Mamí or Nijiá, according to whether they are superior or inferior castes.

One consequence of the kinship system typical of Tukana culture is the tribal exogamy, since it is considered incestuous if two Tukano individuals of different sex marry. The preferred canon of marriage is that of cross cousins with interchange of brother with sister. The institution of polygyny exists, but it is disappearing among the component sibs of the Yepá Bajuári Majsá phratry, which is the phratry most acculturated to the creole-Colombian culture. The levirate is also found, but this institution seems to be voluntary. Descent is patrilineal and residence is patrilocal, thus forming extended patrilineal families.

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There is a front door as well as a back one, which are closed at night by means of doors of plaited straw or by blinds or by slatted shutters made of bamboo slats. Besides the materials mentioned, palms are used for roofing, round logs to set up the construction, twigs for interweaving, and vines for lashing.

592 342 The size of the maloca varies according to the number of its occupants. Nevertheless, the small maloca constructed to shelter one nuclear family alone is very rare. A typical Tukano maloca is sufficiently large to accommodate an extended family; at present these are composed of approximately 25 or 30 individuals. For a family of this size, a maloca 20 meters long by 5 meters wide is sufficient. Inside, the maloca is divided into small compartments, each of which is occupied by a nuclear family.

361 596 The Tukano Indians do not usually live in settlements /Spanish caseríos/. The usual thing is to see a single large maloca occupied by an extended family, and generally there is a stretch between one maloca and another that is enough for half a day of navigation by rowing. Nevertheless, settlements exist, in which, instead of having one enormous maloca to shelter the extended family, several small malocas /103/ accommodate one or two nuclear families, but the total of the malocas that form the settlement always constitute one extended family.

291 Formerly, before the arrival of the Missionaries and the rubber workers in the region, the Tukano man used as his only daily clothing the guayuco, or loincloth, while the woman wore only a skirt that covered the body from the waist to the knees. Both articles, the loincloth as well as the skirt, were made from pressed tree bark. Neither sex went around shod.

291 177 797 The arrival of the Missionary and the rubber worker in the Tukano territory brought as a result the introduction of occidental clothing. The modesty inculcated by the Missionaries and the protection from insects offered by clothing have contributed enormously to the rapid acceptance of trousers, the shirt, and the

5: Goldman E-5 (1939-1940) 1963
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the details of which are as yet incompletely known. At one point or another Cubeo culture resembles virtually that of any other tropical forest tribe of the Amazon Basin. But to point this out is simply another way of calling attention to the common underlying character of all tropical forest cultures. More specifically, one is aware of the strong Tupían influences observable in such traits as the large communal house, a system of fortification, slavery, extended patrilineal families, and the practice of giving a child the name of an ancestor. The Tupían intrusion up the headwaters of the Amazon and its tributaries is probably quite old. Of more recent date and a more striking example of acculturation from native sources is the Arawakan influence. In the relationships between Arawakan-speaking tribes and Tucanoans there has been the opportunity for massive interchange of cultural features, for apart from the ordinary modes of cultural influence, of trading, visiting, and intermarrying, entire social segments, usually sibs, it would seem, have been accepted as entities into one another's tribal organization. Since sib relations in the region are founded upon intensive reciprocal ceremonial participation, it is inevitable that entire ceremonial complexes will be exchanged once a foreign group has been drawn into the social structure. That the social structures will also become mutually compatible may be taken for granted. The student of Cubeo is almost instantly aware of the Arawakan influence, in vocabulary and in religious concepts. The Cubeo culture hero *Kówai* is the Arawakan *Kówai*. The term for jaguar and for shaman, *yuvi*, is shared by Tucanoans and Arawakans. As Koch-Grünberg was the first to observe (1909, I, 129 ff.), the complex mourning ceremonies among Cubeo and among Arawakan-speaking tribes are also remarkably similar.

It was Koch-Grünberg who called attention to the rapidity of culture interchange in the Northwest Amazon. On the Papurý River he encountered Tariana Indians who were giving up their native Arawakan, having just arrived from the Isana, and were beginning to speak Tucanoan (1909, I, 116). Similarly he reported that a Cariban-speaking Umaua group had settled among Cubeo of the upper Vaupés and had begun to speak Tucanoan (1909, II, 65). On the Cuduiarí River the *Hürüwá* had given up Arawakan in favor of the dominant Tucanoan (1909, II, 81). On the Querarí River the *Djurémawa* had also yielded up Arawakan for Tucanoan (1909, II, 66). Macú also had assimilated both to Arawakan and to Tucanoan (1909, I, 50, II, 98). How fleeting these language shifts can be is brought out by Koch-Grünberg's example of an Arawakan group that had assimilated to Tucanoan and was almost immediately shifting